

AUSTRALASIAN SIGNS OF THE TIMES

VOL. 18, No. 26.

Melbourne, Vic., Aust., June 29, 1903.

[Registered at the G.P.O., Melb., for transmission by Post as a Newspaper.]

ONE PENNY

The Outlook

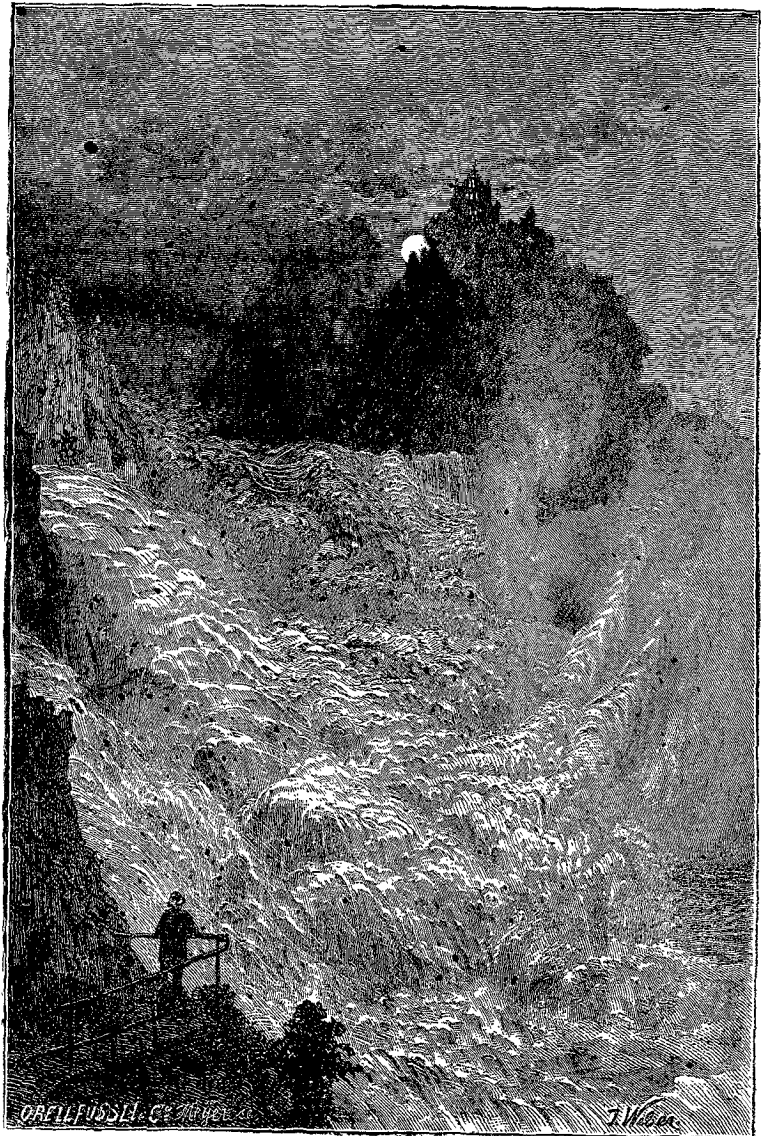
WHERE IS THE POWER?

The gospel is the power of God unto salvation to every one that believeth." Rom. 1:16. Recognising this great principle, the apostle "determined not to know anything . . . save Jesus Christ and Him crucified." 1 Cor. 2:2. "For Christ sent Me . . . to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. 1:17, 18.

It is evident, then, that the power is in the gospel and not in the preacher. But matters now are somewhat reversed. The Scripture says, in the last days men would have a form of godliness, but would deny the power thereof. 2 Tim. 3:5. To-day the members of the churches listen week after week to, elaborately prepared sermons, delivered with the most studious regard to oratorical effect. The result of much of this kind of preaching is seen in the annual reports of the various denominations. A recent English report shows that for a whole year's work the combined efforts of two thousand ministers, eighteen thousand lay preachers, and many thousands of Sunday-

school teachers, the membership of the denomination was only increased by 4,847. Think of it! Week after week twenty thousand

of all this effort is certainly out of all proportion to the labour expended. Surely we have come to the time when men have, "a



The Rhine (See Page 6.)

preachers and a large army of Sunday-school teachers toiled at their posts of duty, and the result form of godliness" without the power. Let us compare this modern

result with those secured by the primitive church. After a few weeks of labour on the part of a few fishermen and unlearned men, the Christian church numbered "about five thousand." Acts 4 : 4. Prior to Christ's ascension, the church numbered about five hundred, so we may say that the church multiplied ten fold in the first few weeks of her history. The modern church, with its thousands of learned men, its cathedrals, its magnificent church buildings, its professional singers, its beautiful organs, its wealthy and influential men, with everything to attract the eye and please the ear, can only increase its membership by about one per cent. per annum. In other words, the early church with none of these facilities which the modern church finds so necessary, made, in proportion to its membership, one thousand converts in a few weeks, where the modern church makes one in a year. Where has the power gone? "Behold the Lord's hand is not shortened that it cannot save: neither His ear heavy that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isa. 59 : 1, 2. The wise man says, "He that turneth away his ear from hearing the law, even his prayer shall be abomination. Prov. 28 : 9. These scriptures indicate the cause of the declension of power in the modern church, for the tendency of much of the modern preaching is to turn the ears of the people from hearing the law. In order to justify the keeping of Sunday as the Sabbath in the place of the seventh day of the week, according to the commandment, the claim is put forth that the law has been abolished. Can the blessing of God rest upon the preaching of men whose prayers are even regarded as an abomination? Popular preachers of the day dilate upon theories opposed to Bible truth. They question the account of the creation, the fall of man, the flood, the deliverance of the Hebrew captives from the flames, and the story of Daniel in the den of lions. They explain the miracles to be due to natural causes. One Melbourne preacher is reported to have told his audience in a recent Sunday evening service that

"Science and Biblical criticism had undermined the old dogmatic foundations borrowed from the old Greek-Roman medieval church—notably that corner-stone dogma, the infallibility of the Bible."

The mighty works wrought in the early church were done by men who believed that the holy Scriptures "are able to make us wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." I Tim. 3 : 15-17. As a result of their faith in the word of God, which at that time consisted of the Old Testament only, "the truth of the gospel" had come "in all the world" (Col. 1 : 6) within the short space of thirty years. This marvellous work was accomplished by men who were "poor in this world," but who were "rich in faith;" by men who could say, "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being delamed, we intreat: we are made as filth of the world, and are the offscouring of all things unto this day." I Cor. 4 : 11-13. What a grand and glorious victory the modern church could make its own if it had the same faith, the same spirit, the same consecration, the same self-denial that characterised the early church! But it is blind to its failings. While professing to "be rich and increased with goods and to have need of nothing," she is wretched, and miserable, and poor, and blind, and naked." Rev. 3 : 17.

Apparently it has become necessary in these last days to seek various sources of attraction to hold church members together. Entertainment now enters largely into the weekly church programme, and the pleasure-loving church member will soon have no necessity to go to questionable places of amusement to gratify himself, for the church is entering into competition with the world, and is attempting to cater to the desires of its worldly members. From the "Australian Christian

World" we quote the following paragraph, which, unfortunately, is not an isolated instance of the drift of the church towards the world, but may be taken as an illustration of the general trend of the popular and fashionable churches in the large centres of population:—

Believing that it is the duty of the Christian Church to provide amusement as well as spiritual ministrations for its members, the Rev. G. H. R. Garcia, of the Union Congregational Church, Sunderland, delivered a series of sermons setting forth his view. At the end of one of his sermons on the subject a prominent member of his congregation, Mr. W. Thackeray, offered him £1,000 to start a scheme. Soon another friend gave £500, and the fund gradually grew until at the present time the total amount received is not very far short of the £3,000 that the project was estimated to cost. Three houses adjoining the chapel have been converted into a "Social Centre." There are to be three main divisions—the men's club, the lads' club, and the young women's club. Besides the billiard room, with its three splendid tables, lecture hall, the concert and meeting rooms, the smoke and reading room, and the refreshment department, there are shower-baths for the use of athletes, and a workshop, fitted with bench, lathe, and tools, where lads will be able to indulge in joinery and fret-work hobbies. There is also a dark chamber for the use of amateur photographers. In the lads' game room bagatelle, ping-pong, and other amusements will be in operation. One of the most notable sections of the premises is a fine drawing-room, fitted with a piano, for young women. The whole building is lighted by electricity.

After the young men of this church have been trained in the brilliantly lighted billiard room, and read the latest novel amidst clouds of tobacco smoke in the smoke and reading room, it cannot be expected that they will be inspired to deny themselves of such luxurious surroundings and go to the heathen, to tell them of a Saviour that died for them. Is it any wonder that a thousand of such men accomplish less than one man, who knew nothing but the preaching of the cross of Christ, and who refreshed his soul with the pure gospel instead of tobacco? Verily, it is now time to lift up the voice like a trumpet, and show God's people their transgression, and the house of Jacob their sins. Isa. 58 : 1.

Act uprightly and despise calumny. Dirt may stick to a mud wall, but not to polished marble.

- OUR - CORRESPONDENTS

BUILDING ON THE SAND.

'Twas the strangest sight—that earnest
face,

And weary form with the eager hands,
As he moved about from place to place,
So busy, building upon the sands.

Many the mansions that he had reared,
But he never ceased, by night or day;
It was all the same, he built and planned
For the future that before him lay.

He would say to travellers as they
passed,
These sands will go with the ebbing
tide;

But they said, "The man is surely
crazed,
Or he'd place his treasure the other
side."

Not one could believe the words he spoke,
And said, "If you think it really true,
Why not go across and build on stone?
You are only doing as others do."

Not a word he said by the silent stream,
As he hid in the sand the shining ore,
And scarcely looked for the light that
gleamed

Across the tide from the other shore.

Alas! alas! when the time shall come
That the rich and great in terror hide,
And the hungry waves around us foam,
We shall want our treasure the other
side.

But 'twill take some faith, and works,
and prayer,
As well as talking, to place it there.

—*Mary Martin.*

FAITH AND ACCEPTANCE.

BY MRS. E. G. WHITE.

As your conscience has been quickened by the Holy Spirit, you have seen something of the evil of sin, of its power, its guilt, its woe; and you look upon it with abhorrence. You feel that sin has separated you from God, that you are in bondage to the power of evil. The more you struggle to escape, the more you realise your helplessness. Your motives are impure; your heart is unclean. You see that your life has been filled with selfishness and sin. You long to be forgiven, to be cleansed, to be set free. Harmony with God, likeness to Him—what can you do to obtain it?

It is peace that you need—Heaven's forgiveness and peace and love in the soul. Money cannot buy it, intellect cannot pro-

cure it, wisdom cannot attain to it; you can never hope, by your own effort, to secure it. But God offers it to you as a gift, "without money and without price." Isa. 55:1. It is yours, if you will but reach out your hand and grasp it. The Lord says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. "A new heart also will I give you, and a new spirit will I put within you." Eze. 36:26.

You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to Him, and ask that He will wash away your sins, and give you a new heart. Then believe that He does this, because He has promised. This is the lesson which Jesus taught while He was on earth, that the gift which God promises us we must believe we do receive, and it is ours. Jesus healed the people of their diseases when they had faith in His power; He helped them in the things which they could see, thus inspiring them with confidence in Him concerning things which they could not see—leading them to believe in His power to forgive sins. This He plainly stated in the healing of the man sick with palsy: "That ye may know that the Son of man hath power on earth to forgive sins (then saith He to the sick of the palsy), Arise, take up thy bed, and go unto thine house." Matt. 9:6. So also John the evangelist says, speaking of the miracles of Christ, "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." John 20:31.

From the simple Bible account of how Jesus healed the sick, we may learn something about how to believe in Him for the forgiveness of sins. Let us turn to the story of the paralytic at Bethesda. The poor sufferer was helpless; he had not used his limbs for thirty-eight years. Yet Jesus bade him, "Rise, take up thy bed, and walk." John 5:1-9. The sick man might have said, "Lord, if Thou wilt make me whole, I will obey Thy word." But no, he believed Christ's word, believed that he was made whole, and he

made the effort at once; he willed to walk, and he did walk. He acted on the word of Christ, and God gave the power. He was made whole.

In like manner you are a sinner. You cannot atone for your past sins, you cannot change your heart, and make yourself holy. But God promises to do all this for you through Christ. You believe that promise. You confess your sins, and give yourself to God. You will to serve Him. Just as surely as you do this God will fulfil His word to you. If you believe, the promise—believe that you are forgiven and cleansed—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it.

Do not wait to feel that you are made whole, but say, "I believe it; it is so, not because I feel it, but because God has promised."

Jesus says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. There is a condition to this promise—that we pray according to the will of God. But it is the will of God to cleanse us from sin, to make us His children, and to enable us to live a holy life. So we may ask for these blessings, and believe that we receive them, and thank God that we have received them. It is our privilege to go to Jesus and be cleansed, and to stand before the law without shame or remorse. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1.

Henceforth you are not your own; you are bought with a price. "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19. Through this simple act of believing God, the Holy Spirit has begotten a new life in your heart. You are now a child born into the family of God, and He loves you as He loves His Son.

Now that you have given yourself to Jesus, do not draw back, do not take yourself away from Him, but day by day say, "I am

Christ's; I have given myself to Him;" and ask Him to give you His Spirit, and keep you by His grace. As it is by giving yourself to God, and believing Him, that you become His child, so you are to live in Him. The apostle says, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Col. 2 : 6.

REFORM NOT POPULAR.

It would be an ill day for the country and the world if there were not many men ready to act in a way that most people stigmatise as foolish. We cannot suppose that the Lord Jesus Christ was thought by Jews and Pharisees to have much common sense; and looked at by the ordinary methods of procedure, He had not, for He offended scores of men. Even those who at one time went with Him, were at last offended and followed Him no longer. The crowd that one day shouted "Hosanna," and were wild with enthusiastic zeal on His behalf, a short time after cried as loudly, "Crucify Him," and saw Him nailed to the tree. We have no doubt that hundreds of men of that day said that Jesus should not have played such an openly antagonistic part to the teachings of those in authority; that if He had only exercised common sense, He would have triumphed and not been slain. But most admit today that the death of Christ was the life of the world, and that the grandest force in our midst is that which has its root in the self-sacrifice of Christ.

The apostles, too, followed their Master. Everywhere they taught doctrines which angered rich and poor, learned and ignorant, alike. This did not move them. They simply asked what was their duty, and did it in spite of what the people might think and say. We know what some thought of them. One was told by a judge that he was mad, and by the common people that he was a disturber of the peace. Nearly all of the apostles were slain. Had they been ruled by the judgment of the day, they would have pursued their path holding their opinions, and teaching them so as to offend nobody.—*British Temperance Advocate.*

WHO SHALL ROLL AWAY THE STONE.

That which weeping ones were saying
Eighteen hundred years ago,
We the same weak faith betraying,
Say in our sad hours of woe—
Looking at some trouble lying
In the dark and dread unknown,
We too often ask with sighing,
"Who shall roll away the stone?"

Thus with care our spirits crushing,
When we might from care be free;
And in joyous song outgushing
Rise in rapture, Lord, to Thee;
For, before the day was ended,
Oft we've had with joy to own,
Angels have from heaven descended,
And have rolled away the stone.

Many a storm-cloud sweeping o'er us,
Never pours on us its rain;
Many a grief we see before us,
Never comes to give us pain.
Oft times in the glad "to-morrow"
Sunshine comes, the cloud has flown!
Ask not, then, in foolish sorrow,
"Who shall roll away the stone?"

Burden not thy soul with sadness,
Make a wiser, better choice;
Drink the wine of life with gladness,
God doth bid thee, man, "rejoice!"
In to-day's bright sunlight breaking,
Leave to-morrow's cares alone;
Spoil not present joys by asking,
"Who shall roll away the stone?"

—Selected

LIBERTY OR ANARCHY—WHICH?

BY T. H. CRADDOCK.

The word "Liberty" is defined thus: "Freedom, permission, immunity." The word "Anarchy" is defined as meaning, "Want of government."

Lawlessness is a very marked characteristic of our time. Today, thousands of men fail to distinguish between liberty and licence, and between freedom and anarchy. The tendency of the age is unquestionably revolutionary. In the world section, nihilism, socialism, conspiracy, murder, etc., are growing evils.

Of the "last days" Paul writes:—

People will be selfish, mercenary, boastful, haughty, and blasphemous. They will be disobedient to parents. They will be ungrateful, impure, incapable of affection, merciless, slanderous, wanting in self-control, brutal, careless of the right, treacherous, reckless, and puffed up with pride. They will love pleasure more than they will love God; and while they retain the outward form of religion, they will refuse to allow it to influence them. . . . Wicked people and impostors will go from bad to worse, deceiving others, and deceived

themselves. 2 Tim. 3 : 1-5, 13.—*Twentieth Century Testament.*

Here is a catalogue of depravity over which the advocates of a "millennium of peace" and a converted world before the Lord comes would do well to ponder.

In this list, it will be noticed that "disobedience to parents" figures conspicuously. Is it not a sad fact that a truly filial, obedient child is a great exception today? It would appear that Satan is making the child-mind the very breeding ground for lawlessness. Its self-will is manifested before it can talk, and in its tenderest years it will question the parents' discretion, or right to command. In many families there is practically no obedience, and absolutely no respect for authority. Is it to be wondered at that when such children attain maturity, they should spurn law and order of any kind? Surely there is a grave responsibility in being a parent in these days!

This lawless spirit also permeates the professed Christian church. Ages ago the Lord said through His prophet, "Now go, write it before them in a table, and note it in a book, that it may be for the latter day: that this is a rebellious people, lying children, children that will not hear the law of the Lord." Isa. 30 : 8, 9, margin. What a mournful, heartrending thing to contemplate! The church, instead of standing as a bulwark against anarchy and lawlessness, actually contributing to them! How different the principle which controlled the "man after God's own heart." He wrote, "The law of the Lord is perfect, converting the soul." "Blessed are the undefiled in the way, who walk in the law of the Lord." "I will walk at liberty: for I seek Thy precepts." "Make me to go in the path of Thy commandments; for therein do I delight." "The law of Thy mouth is better unto me than thousands of gold and silver." And of the Author of Christianity it is written, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40 : 8; Heb. 10 : 7.

Where there is no law there is no liberty. Law is the foundation of society and life. And yet some men speak of it as the enemy of all freedom. Without law, society

would soon disappear. All nature is governed by fixed laws, the violation of which means confusion or death.

Let us cease to class freedom with anarchy, and liberty with licence, for it is impossible to be freed from all restraint. Let us be among that people of whom it is written, "Here are they that keep the commandments of God, and the faith of Jesus." *Rev. 14:12.*

WANTED A NEW ONE.

"The men who frequently ridicule the Bible are those who know it least, even as a book. Mr. Moody tells of a man in Montreal who did not like the Bible, we had, and would not be a Christian till we could have a new one. The minister told him that probably could not be, but before he threw away the old book, to see whether he was through with it, and then asked the objector, 'Which is the first book, Genesis or Revelation?' And the man who wanted a new Bible did not know enough about the Bible to know which book was first; yet he was sure the world needed a new Bible."

ENDURE HARDNESS.

Duty will sometimes call you to be one of a forlorn hope; the many have deserted the good cause. Or duty will require you to be aggressive, at the risk of ridicule or of real danger. The ways are without number, and as varied as they are many, where you will need courage. How are you to get it, or having it, to keep it? Listen to the message which always came to the Old Testament heroes; however the words changed, but one meaning rang through the changes: "Fear thou not, for I am with thee; be not dismayed, for I am thy God."

Some of you have read that charming book of Dickens's, "A Child's History of England." You remember at the battle of Crecy the Black Prince was in command while the king, his father, watched the conflict at a little distance. There came an hour when the day looked black to the English, blacker than the prince's own

armour, and somebody rode up to the king asking him to send help.

"'Is my son killed?' asked the king.

"'No, sire, please God,' returned the messenger.

"'Is he wounded?' asked the king.

"'No, sire, not so; but he is very hard pressed.'

"'Then,' said the king, 'go back to those who sent you, and tell them I shall send no aid; because I set my heart upon my son proving himself this day a brave knight, and because I am resolved, please God, that the honour of a great victory shall be his!'"

So to you as Christian soldiers, fighting battles for the right in your own hearts or in the world, if there come times when you are sore pressed and losing heart, do not think God your Father has forsaken you. Rather does He watch the contest, wishing you to "endure hardness as a good soldier of Jesus Christ," wishing you to prove yourselves brave knights, but keeping never so far away that He will not send His aid, rather than allow you to suffer defeat.

"Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible."

—N.Y. Observer.

INFORMATION TO EMIGRANTS.

BY MRS. FLORA PAAP.

Emigrants to the Celestial City should lose no time in securing their berths, as only one vessel can ever succeed in reaching that place.

Vessel's name—Gospel ship. *Rom. 1:16.*

Port of leaving—City of Destruction. *2 Peter 3:10.*

Bound for—The Golden City. *Heb. 11:16.*

Time for sailing—To-day. *Heb. 3:7, 8.*

The fare—Without money, without price. *Isa. 55:1.*

Captain's name—Jesus Christ. *Heb. 2:10.*

Crew—Workers together. *2 Cor. 6:1.*

Passengers—Sinners saved by grace. *Rom. 6:12; Eph. 2:8.*

Sea over which it passes—Time. *Rev. 10:6; 1 Peter 1:17.*

Lighthouse—Holy Scriptures. *Ps. 119:105.*

Compass—Holy Spirit. *John 16:13.*

Sails—Faith and love. *2 Thess. 1:3.*

Wind—Working for Christ. *Col. 1:28, 29; Acts 2:1-4, 41.*

Storage—Grace. *Isa. 55:2; 2 Cor. 12:9.*

Anchor—Hope. *Heb. 6:19.*

Everything is supplied on the voyage. *Phil. 4:19.*

All are invited—And the Spirit and the Bride say, Come, etc. *Rev. 22:17.*

The vessel affords ample accommodation, and yet there is room. *Luke 14:22.*

There is no possibility of shipwreck, or of a single passenger being lost on the voyage, unless they cast themselves overboard. *2 Tim. 4:10.*

All who refuse to go on board will be lost. Are you a passenger on the gospel ship? If not, why not?

A NEW MORAL CODE.

We hear now and then of the ten commandments being superseded by a new code of morals. There have been many attempts, since the days of Moses, towards constructing a fabric which would answer the demands of conscience and the utility of the race. Some of the failures along this line would naturally dishearten future attempts, but there are always people who dare anything, and who are most surprised of all men at their own failure. Surely, with all the experience of the human race to guide them, it would not be surprising if a creditable system of morality could be constructed, but, after all, it would be like a finely built engine, incapable of motion or driving power; in other words, there must be motive in order to put a moral system into effect. One of the teachers of this new "rational, subtle, and elastic" code of morals advised that we "efficiently organise forces of moral suggestions to make the code operative." It is not hard to guess what the outcome of this new moral device will be, and we will, therefore, stick to the plain old commandments, which derive their motive power from the "Thou shalt" and "Thou shalt not" of Almighty God.—*The War Cry.*

World-Wide Field

THE RHINELAND CON- FERENCE.

"Rhineland! What traveller has not heard of this, the richest and most populous province of the German Empire, with its beautiful rivers and valleys, its hamlets and villages nestling here and there among the hills, its manufacturing cities of Essen, Elberfeld, Barmen, and Solingen, and Dusseldorf, its Bonn University, its Cologne waters and cathedral? What schoolboy is unacquainted with the river from which this section of Germany takes its name—the world-renowned Rhine?"

A Seventh-day Adventist Conference was organised in this historic country at Essen, in January, 1903. About one hundred and twenty delegates were present at this meeting. No business session was held until those assembled had enjoyed a spiritual refreshing. Resolutions were adopted providing for the maintenance of the work in home and foreign fields, the circulation of "Christ's Object Lessons," and the support of the poor. The Conference is to be known as the "Rhenish Conference of Seventh-day Adventists," and its territory the Rhine Province. This newly organised conference makes the sixth in the German Union.

INDIA.

Brother J. L. Shaw writes:—

"Recently seven souls were baptised at Calcutta and united with the church. Several others are contemplating baptism. A letter from Brother Meyers, of Burma, tells of the baptism of three persons at Thayetmayo; Burma. He also sends with it the first statement of tithes paid by brethren in Burma.

"There is to be a great harvest of souls in this land. Consecrated reapers will meet with a joyful ingathering as they pa-

tiently sow the seeds of truth among these millions. Men and means are needed to herald the triumphs of the cross to every part of this benighted land. Now is the time to push onward the work in India. Western ideas are breaking down the prejudice and customs of past generations, and a willingness to accept something better is coming in. The devil is making use of this to flood the land with infidelic literature from the West. Seeing that the religion of their forefathers is false, many Indians are seeking for truth, but alas! the enemy is in the forefront; he is bewitching minds with infidelic ideas and "isms" of every sort to turn them from God. He knows how to captivate the philosophic mind of the Hindu.

"They are looking toward the nations of the West, many of them longing for something better than what they have, but a foul cloud is settling down upon them. The curses of Europe and America are rapidly gaining a foothold in this country. America has captured the tobacco market in India, and cigarettes are being poured into the country at so small a cost that the poorest are able to buy them. Far and wide this evil is going, and slaves to the cigarette habit can be counted by the million. Children in the streets are being captivated by cheap, poisonous cigarettes doled out to them at two pice (a halfpenny) per packet of ten.

"India is also being brought under the habit of tea drinking, which is a thing Indians of previous generations did not touch. To help the tea-raisers of the Himalayas, the government of India is encouraging people all over the empire to drink tea, and is furnishing it to them so cheaply that all can buy, knowing full well that when once an appetite is gained, there will be an outlet for the product of tea-growers.

"To lift our voice against all this evil is our duty. To show the people the evil and point them to the good is the work before us. There is something far better than all this. But how shall benighted Indians know this unless those to whom the gospel of health and salvation has been committed give that gospel to them? If every man who has this trust will be loyal to the Giver, and pass the good news on,

it will not take long to reveal the truth in every language and among all people. May that time come soon, and the Orient with its accumulated evil of past ages be set ablaze with the message of salvation."

PROGRESS OF THE GOSPEL IN JAPAN.

It is interesting to note that, although the first Japanese convert was baptised only thirty-six years ago, and the first Japanese congregation—of nine members—was organised so recently as twenty-nine years ago, there are to-day in that country 42,461 Christians in a population of 44,000,000, or one Christian to every nine hundred of the people. There are at the present time 757 Protestant missionaries in Japan. The awakening that has followed their labours during the last few years is marvellous. One missionary writes that the trial upon all the missions is the lack of men and money to extend the work and gather in the inquirers.—*Present Truth.*

JOHN WESLEY'S BI-CENTEN- NIAL.

This month it is planned to celebrate the two hundredth anniversary of the birth of John Wesley. There is at present a revival in the study of his life. Augustine Birrell, in his biographical sketch of Wesley, says: "John Wesley contested the three kingdoms in the cause of Christ during a campaign which lasted forty years. He did it for the most part on horseback. He paid more turnpikes than any man who ever strode a beast. Eight thousand miles was his annual record for many a long year, and he preached more than five thousand times. Throughout it all he never knew what a depression of spirits meant, although he had much to try him, suits in chancery, and a jealous wife."

"Zion's Herald," the leading Methodist organ of New England, says, "We are prepared to affirm that we thoroughly believe that

not one in all the world's history surpasses, and very few, if any, have equalled, John Wesley in the completeness with which he dedicated himself to God, in his unselfish, unswerving, whole-hearted devotion to duty. He was simply a consistent Christian, all for Christ and naught for self. He was filled with an all-consuming zeal to do good. He had a passion for God's glory. He lived for eternity."

THE LAND OF LIBERTY.

By some means Senator Wellington was persuaded to introduce into the United States Senate a document called "Patriotic Studies," which contains many ideas of "National Reform," that is the enforcement of laws relating to religious observances. In this document the author urges the necessity of a compulsory Sunday law, and he even goes so far as to advocate the Russian system—that children of parents who do not train them in harmony with the ideas advocated by the National Reform party should be taken from their parents and properly trained by the state. The document recommending this measure was ordered to be printed at public expense, Dec. 20, 1902. And yet America is called the land of religious liberty!

The report of General Booth gives an idea of the extent of the work of the Salvation Army. Missions are conducted in forty-nine countries. The workers preach in thirty-one different languages. There are engaged 13,486 chief officers, 3,000 employees, and 47,000 local officers. The Army publishes sixty-one periodicals and twenty-seven newspapers in twenty-three different languages, with an annual circulation of 52,000,000 copies. They have founded fifteen farm colonies and 157 slum posts. During the last year 17,000 persons, on an average, were sheltered at night, and 30,000 fed each day. In 114 rescue homes 5,850 girls were received, and during the same time 14,000 ex-criminals received attention, 3,000 missing people were found, and 84,000 were assisted to employment.—*Present Truth*.

...Notes...

The Avondale Church at Coorabong, N.S.W., has decided to support a missionary in Fiji for one year.

A press is soon to be set up in Trinidad, West Indies, and our brethren will print a paper called "The Caribbean Watchman."

Pastor N. Z. Town, writing from Buenos Ayres, South America, reports the baptism of four persons in Argentina.

The Avondale Press has recently printed an abridged edition of "Great Controversy" in the Fijian language. The book contains about 250 pages.

Nine or ten have begun keeping the Sabbath in the Newcastle district about sixty miles from Perth, W.A. Pastor William Knight has been labouring there.

At St. Catherine, Jamaica, West Indies, meetings are held in a booth made of cocoanut boughs, but our brethren are planning to erect a chapel. Thirteen have been baptised.

The church in Napier, N.Z., resolved to celebrate their emancipation from debt by setting apart a quarterly collection to assist churches less fortunate which may be in debt or in need otherwise. A commendable plan.

Pastor J. Pallant writes from West Australia:—"Within the last few months fifty persons have responded to the call of the Master, and are rejoicing in the truth. Still others are calling for help, but we lack the labourers to send them."

Pastor John Hoffman writes from Helsingfors, Finland, that they are publishing an eight-page monthly paper in the Finnish language. It is called "Aikain Vartija." In some parts of the country the people suffer for want of food and clothing on account of the crop failure.

A health institution,—the Belfast Sanitarium—has been started in Belfast, Ireland. The report of work for the first three months was very encouraging.

Pastor E. E. Andross reports the baptism of four candidates at Kettering, England. He found a good interest in Hull, and at Birmingham ten or twelve have declared their intention of obeying the truth. Several are awaiting baptism.

As an example of patience W. A. Hyde, of the Moravian Missionary Society, furnishes a good illustration. He has learned the Thibetan language, and translated the Bible into it. Not being allowed to enter the country he converses with travellers as they pass to and fro over the border. There he has lived for fifty years waiting for an opportunity to preach the gospel in Thibet.

Brother F. W. Paap writes from Sydney, N.S.W., that good work is being done in selling "Christ's Object Lessons." In connection with the book many copies of "Good Health" and "Australasian Signs of the Times" are being sold, and various lines of missionary work are prosecuted. Meetings have also been held in the streets, where hundreds have listened with interest to the truths presented.

That the experiences connected with canvassing in Mexico are not all of the most pleasant character, is illustrated by the following written by Brother A. G. Bodwell. He says:—

"I can see more clearly than ever before what the reformers had to contend with. It takes patient, careful, untiring labour to accomplish anything. Sometimes, when I leave my room I wonder if I will ever return alive. The other day, in a small town, I had just turned a corner, and a rock about the size of my fist came whizzing past me. Of course I could not see the one that threw it. So I just walked on, thanking God for the privileges that I was enjoying. If I can serve God better with my death than my life, I am ready to die for Him who has done so much for me."

AUSTRALASIAN
SIGNS OF THE TIMES
 And THE BIBLE ECHO.

E. W. FARNSWORTH - - EDITOR.

**A GRAVE OR THE PROMISED
 LAND—WHICH?**

At the very first difficulty met when the children of Israel were on their way from Egypt to Canaan, they said to Moses, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? . . . Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness." Ex. 14 : 11, 12.

Many in these last days are repeating this experience. When unpopular truth is brought to their attention they see its force, and that it is indeed the truth; but, like the Israelites, they say, "Let us alone. Why do you bring such a message to us? We were so comfortable and happy before we saw our duty as it is revealed in the Bible. Let us alone in our sins. We would rather have a grave in Egypt than a home in the promised land."

The Israelites received what they looked for. They said they would die in the wilderness, and they did. It was God's purpose to give them an inheritance in the fairest land on earth. In spite of their complaints and rebellion "He, being full of compassion, forgave their iniquity, and destroyed them not : yea, many a time turned He His anger away, and did not stir up all His wrath.

But, at last even divine forbearance could endure no more. He commanded Moses and Aaron to pronounce the death sentence upon His people, saying, "As truly as I live, saith the Lord, as ye have spoken in Mine ears, so will I do to you. Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years and upward, which have murmured against Me, doubtless ye shall not come into

the land, . . . save Caleb the son of Jephunneh, and Joshua the son of Nun." Num. 14 : 28-30.

Over and over the people had declared they should die in the wilderness, and they did. "Now, all these things happened unto them for ensamples : and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall." 1 Cor. 10 : 11, 12.

The Lord has "set His hand again the second time to recover the remnant of His people." He desires that through them His name shall be glorious in all the earth. We may have a part with this company. It is our privilege to look forward to the promised land, instead of, downward into the grave. It is true we may be called to pass through the wilderness on our way thither, the water may be bitter, the path difficult, the enemies numerous, the trials of faith severe, but before us is the heavenly Canaan. Is it not worth our while to look forward and upward? "The road may be rough, but it cannot be long." The reward at the end of the journey will more than compensate us for all its difficulties, hardships, and dangers. Instead of looking into the grave let us lift up our eyes to the heavenly inheritance.

"CHURCH PRECEDENCE."

BY R. HARE.

In the Melbourne "Age" of June 10 there appears a report of a deputation from the leading Protestant churches that waited upon the Prime Minister to urge the arrangement of some scheme whereby denominational and church precedence might be secured.

The first paragraph in the report reads thus :—

A deputation representative of the Anglican and the leading Protestant churches waited on the Prime Minister yesterday morning with the object of inducing the Federal Government to arrange a precedence table which would assign prominence to the official spokesmen of the religious bodies possessing numerical supremacy. The deputation was introduced by Senator Fraser.

Behind this request statesmen must see visions of struggling ecclesiastical officials, stuffed church rolls, and fictitious claims for

membership among the competing systems of religion. When this demand is granted, the next and most important step will be the multiplication of members, so that the most prominent positions may be secured. It is needless to say that this multiplication of members will not run on the gospel lines of repentance and conversion, but rather on the human manufacturing plan. But when men begin to manufacture Christians the article always proves to be of a very inferior quality.

How very much of the human there is in all this business about numbers and position! And how much of the satanic there is in the human that seeks for position! Satan once sought for a position that would make him equal to the Most High, and this question about church precedence is only the old story of his selfishness acted over again on a smaller scale.

But how different it is, and must ever be, with the true followers of Jesus Christ! When the disciples quarrelled for place, Christ pointed them to the humility of child-life as the only thing human that would be permitted to enter the kingdom of God. When He gave encouragement to His followers He did not point to position or influence gained by numbers. His message was, and is still, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

God's true followers have always been a "little flock," both as compared with the world and the professors in the world.

This point of precedence in relation to earthly powers is one of the principal ways by which Rome sought and obtained the ascendancy in the past. Now Protestantism is following her example.

All this seeking after precedence and power is but preparing the way for the great religious boycott spoken of in Rev. 13 : 14-18. But it has no part or place in the work of God.

"It is no part of Christ's mission to compel men to receive Him. It is Satan, and men actuated by his spirit, that seek to compel the conscience."

CHILDREN'SCORNER....

HOME FROM SCHOOL.

Now here I am in the sweet old place—

Yes, little mother, I'm here to stay;
Let me hold your hair against my face,
And kiss both cheeks in the dear old way.

Just look at me hard—I'm well and strong;

Just feel my arms—they'll stand the test;

I'll go to the kitchen where I belong;
You go and lie down and rest.

Now, hear, little mother, you dear little mother,

Be sure and lie down and rest.

I liked my teachers, I liked my books,
I had my share of the pranks and fun,
But my heart came back to the sweet home nooks,

And rested with you when the day was done.

I used to think what you had for tea;
Just what you were doing, and how you were dressed;

And somehow or other it seemed to me
You didn't take half enough rest.
You sly little mother, you spry little mother,

I'm going to have you rest.

Dear little mother, it brings the tears
Whenever I think what I've let you do;
You've planned for my pleasure years and years—

It's time I planned a little for you.
So drop that apron and smooth your hair;

Read, visit, or knit—what suits you best;
Lean back in your chair, let go your care,

And really and truly rest.
You neat little mother, you sweet little mother,

Just take a soft chair and rest.

—Selected.

A MORAL HERO.

This morning, while I was in the garden tying up the flowers that last night's wind had blown down, two boys met on the street near me, and stopped to talk about some plan that was to give them "lots of fun."

"I tell you it'll be just the jolliest thing we've ever done," said one of them. "Almost every boy I've seen has promised to help."

"Have you seen Jo Fielding?" asked the other.

"Not yet," was the reply. "You think he'll go with us, don't you?"

"I'm afraid not," was the answer. "He's such a queer fellow, you know."

"Yes, I know Jo's queer," said the other lad; "but he's as fond of sport as any of us."

Just then I heard a cheery whistle down the street.

"There's Jo now," exclaimed the boys. "We'll ask him about it."

Jo came along, whistling like a bird. It did me good to listen to his tunes; they seemed to be his good spirits bubbling over.

"Hello, Jo! You're just the chap we want to see," said one of the boys. "Do you want some fun?"

"Of course," answered Jo. "I'm always ready for that, you know."

"Then you'll go with us to-night? Just the jolliest time you ever heard of."

"Well, that depends," said Jo. "I can't promise until I know what it is."

Then the boys explained their plan. I did not hear what it was; but I heard Jo's answer. It came, prompt and decided; "Can't do it."

"Why not?" asked the boys.

"Because it wouldn't be right," answered Jo, "that's why."

"I don't see how you can make that out," said one of the boys. "It's just for fun, you know."

"But you know as well as I that what you're going to do isn't right," said Jo. "You can't make right out of wrong by calling it fun. I like real fun as well as the next one; but I can't take part in such fun as this."

"Oh, come, Jo, don't preach!" said the other boy. "You aren't afraid, are you?"

"Yes," answered Jo, with the light of the best and noblest kind of courage shining in his eyes, "I'm afraid to do what isn't right."

How I wanted to tell him that he was on the right road to a useful and honourable manhood! It is the fear to do wrong, and the courage to do right that has brought about all that is noblest and best in the way of reform. Have courage to say "no," boys, when tempted to do that which your conscience tells you is not right.—*The Well-Spring.*

A MOTHER HUMMING BIRD.

It is very hard to make acquaintance with humming birds, they are so very shy and fleet of wing. A gentleman who had a good chance to watch a mother bird and her tiny nest that was built near his room, tells this little story:—

"One day when there was a heavy shower coming up, just as the first drops fell, the mother came flying home, seized a large leaf which grew on the tree near her nest, drew it over the nest in a way to entirely cover it, and went back to whatever work she was about when the coming storm disturbed her. The watchers at the window wondered why the leaf did not blow away; but they found that it was hooked to a tiny stick just inside the nest. When the storm was over, the mother came home, unhooked the green leaf curtain she had so perfectly put up, and found her babies all dry."—*Christian Statesman.*

HE IS LOOKING FOR YOU.

A little child stood by the roadside, crying. A rough-looking teamster who was driving on the road noticed it, and called out:—

"What is the matter, little stranger? Why do you stand there crying?"

"I am lost. I can't find my father," sobbed the child.

"Is he a big man, with a long, white beard?"

"Yes, that's my father."

"It's all right, then, because he is looking for you. Keep right along, and if you don't find him, he'll find you."

And the child dried his tears and sprang into the road, for if his father was looking for him, of course he could not fail to be in his arms again before long.

Dear boy, dear girl, if you are trying to come to Christ, and the way seems dark, and the path steep and difficult, take courage. He is looking for you, too, and if you only keep right on the way, you are sure to meet Him, and to hear His loving voice saying, "Come unto Me."—*Selected.*

HOME AND HEALTH

OLD FOLKS.

Ah! don't be sorrowful, darling,
And don't be sorrowful, pray;
Taking the year together, my dear,
There isn't more night than day.

'Tis rainy weather, my darling,
Time's waves they heavily run:
But taking the year together, my dear,
There isn't more clouds than sun.

We are old folks now, my darling,
Our heads are growing grey;
But taking the year together, my dear,
You will always find the May.

We have had our May, my darling,
And our roses long ago;
And the time of year is coming, my dear,
For the silent night and snow;

And God is God, my darling,
Of night as well as day,
And we feel and know that we can go
Wherever He leads the way.

Ave. God of the night, my darling—
Of the night of death so grim;
And a brighter and endless life, good
wife,
We shall live through faith in Him.

—Selected.

WHAT WE TALK ABOUT.

"The Messenger" has, this to say in reference to the talk of women:—

Perhaps the decay of conversation, properly so called, is one of the causes of this. The talk one hears in drawing-rooms has become very personal—mostly the first person singular repeated ad nauseam. You hear people say something like this: "I won't call on Mrs. So-and-So in a hurry again, she can talk of nothing but her own ailments—the operations she has undergone and the medicines she uses. I declare it is perfectly sickening!" Another woman ex-patiates on her servant-worries, still another entertains one with the wonderful remarks of her children, etc., etc., until one is driven to the conclusion that each thinks the entire universe revolves round her mighty ego!

Such self-centred women soon lose their friends. If you listen, as an on-looker, to conversations you will be surprised how many people there are who talk of little beyond their own personal interests. This, too, in an age when we have a wealth of subjects lying ready to our hand, if we would but fix our minds more upon what we read. However, it is considered "bad form" to introduce any subject that is in the least informing, only the most trivial inanities are

permissible. Small wonder then that thinking women should strike out for themselves, save valuable time, and cultivate closer friendships.

The Psalmist exclaims, "Talk ye of all His wondrous works." The Saviour says, "Out of the abundance of the heart, the mouth speaketh." We talk of that about which we think the most. The cure for conversation concerning self and selfish interests is to let the thoughts take in other things. It is not worth while to let the mind dwell only on our ailments, our worries, our finances, our troubles and discouragements, or even on our pleasant experiences. Take a broader view of life. Think of others, their happiness and welfare, and the conversation will become intelligent and interesting.

FOOD AND ENDURANCE.

BY D. H. KRESS, M.D.

So many have the idea that to be physically strong and possess endurance for hard physical exertion, man must necessarily eat flesh; that grains, nuts, and fruits may be all right for those who seldom, if ever, exert themselves, but that flesh food is essential to those who earn their bread by the sweat of their brow.

Job says, "Ask now the beasts and they shall teach thee." Take the strongest, most enduring, and most serviceable animals,—are they flesh eaters? The elephant, the horse, the camel, the ox, can certainly be classed among the strongest animals—those possessing the greatest endurance. We think little of keeping the faithful horse on a lively trot for hours at a time, with the temperature at nearly 100 degrees. The camel travels over sandy deserts, carrying his burden in the burning sun, day after day. From what source do these derive their strength and power of endurance? The horse is satisfied with his simple meal, composed of dry grain, with a little hay or grass to add bulk. The camel stoops with his load to be fed with a small quantity of beans, dry as the desert sand itself. The gorilla, which is really the king of the forest, subsists entirely on nuts, grains and fruit. We fatten hogs on beans, peas, etc., not on other

animal fat. This certainly demonstrates that both flesh, fat and energy producing elements are found in the products of the earth.

Mr. Miller, the champion long-distance bicycle rider uses no flesh during his training, or while his powers of endurance are being taxed; but, on the contrary, he has found it necessary to abstain from animal food in order to excel.

The corpulent Englishman, travelling in the Orient, wonders at the strength and endurance of the lithe Arab who keeps up a smart trot by the side of his pony all day, and does not seem to mind the hot sun or the vigorous exercise. The Englishman, on the other hand, is sweltering in the heat, almost overcome by exhaustion, simply from riding. The difference in endurance is easily explained by the difference in diet. The Englishman eats three or four hearty meals a day of flesh. The Arab eats practically but one meal a day, and that a very simple one, consisting perhaps of a little boiled rice and a handful of dates, or a little parched grain.

In India and Japan the flesh-eating English missionary has to be carried about from place to place by the natives, who subsist on the natural products of the earth. They possess a power of endurance to which the missionary is a total stranger.

THE HOME RULER.

A mother's love is always a sacred instinct, but for it to become the strength and blessing it may be to the children, the mother herself must have a strong, holy, and well disciplined character, like that of the mother of the Wesleys. She was very beautiful, and was married at nineteen to a country clergyman. She bore him nineteen children. To the end of her long life her sons, especially John, looked up to her and consulted her as the best friend and wisest counsellor they could have.

The home over which Mrs. Wesley ruled was free and happy, and full of healthful play as any home in the holidays, and yet orderly and full of healthful work

as any school. The "odious noise" of the crying children was not suffered, but there was no restraint on their gleeful laughter.

She had many wise rules, which she kept to steadily. One of these was to converse alone with one of her little ones every evening, listening to their childish confessions, and giving counsel in their childish perplexities.

She was the patient teacher as well as the cheerful companion of her children. When someone said to her, "Why do you tell that blockhead the same thing twenty times over?" she replied, "Because if I had only told him nineteen times I should have lost all my labour." So deep was the hold this mother had on the hearts of her sons that in his early manhood she had tenderly to rebuke John for that "fond wish of his, to die before she died."—*Selected.*

THE SUCCESSFUL FATHER.

There is nothing harder for a young mother than to find herself suddenly so placed that she is unable to come and go freely, as was her wont in the early married days before the baby came, while the father comes and goes as ever, and is not tied down at all. The father must be very patient and sympathetic while the mother adjusts herself to this new life of hers, as a sweet woman soon will learn to do, for if he is thoughtless here he is planting seeds of failure which will grow to gigantic proportions. He must keep in touch with the mother in these days, that they may walk together later, and all through even to the end, for children to grow to their best must ever see accord and closest harmony about them, and the father must see to it that her way in this respect is as easy as it is possible for him to make it.

A successful father is the one who co-operates with the mother. His course lies between two extremes—ignoring home affairs or ruling all things with an iron hand. From the nature of the circumstances the woman must be the manager in the home as the man is the manager in business.

They may be, and should be, mutually helpful with suggestions, sympathy, even practical aid; but as the father plays the leading part in his business, so must the mother play the leading part in the management of the home.—*Ladies' Home Journal.*

HOW TO BE GREAT.

Do not try to do a great thing; you may waste all your life waiting for an opportunity, which, after all, may never come. But since little things are always claiming your attention, do them as they come, from a great motive—for the glory of God, to win His smile of approval, and to do good to men.

It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valour at which rival armies stand still to gaze. But no such act goes without swift recognition and the ultimate recompense of Christ.

To fulfil faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and the stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and the evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—*B. Meyer.*

Hast Thou, my Master, sought for me to do
 To honour Thee to-day?
 Hast Thou a word of love to some poor soul
 That I may say?
 For, see, this world that Thou hast made so fair,
 Within its heart is sad;
 Thousands are lonely, thousands weep and sigh;
 But few are glad.
Mrs. Prentiss.

**HERE AND

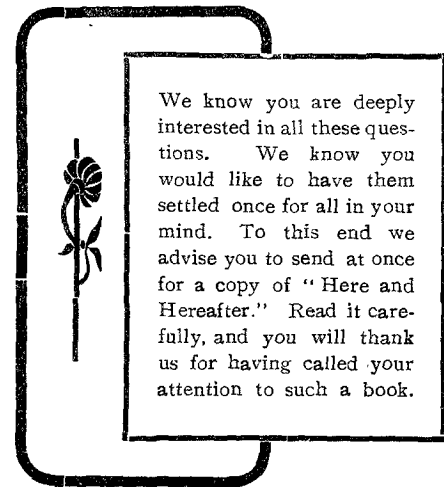
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Miss Helen Gladstone, daughter of the great statesman, is devoting her time to settlement work in one of the crowded quarters of London.

It appears that tramps disseminate small-pox and other contagious diseases. In ten districts 763 cases of small-pox were introduced by this means, and many died.

The little island of Nevis, in the Caribbean Sea, is a place of historic interest to Englishmen. Here is found an old English church in which the record of Lord Nelson's marriage to one of the daughters of Nevis is still shown.

Pastor G. A. Irwin, President of the Australasian Union Conference, is returning from America via Europe. After attending the General Conference he was requested to attend general meetings in England, Germany, and Scandinavia. For this reason he will not return to Australia as soon as anticipated, and, consequently, the Australasian Union Conference cannot be held in August. It will probably begin the first week in September. The definite date will be announced later.

“There is still another route proposed for an Atlantic-Pacific canal, and it is said to be preferable to either of the others. It would connect the two oceans from the Bay of Mandingo in the Gulf of San Blas on the Atlantic side with Pearl Island Harbour in the Gulf of Panama on the Pacific side. It would be

but twenty-nine and one half miles long, as against forty-nine miles for the Panama route and 183 for the Nicaragua. It would be a sea-level canal without locks. Under all conditions of tide and weather it is said that 288 ships could be sent through in a day, whereas the number able to go through the other canals would depend on the rainfall.”

THE SULTAN'S TROUBLES.

This is what the Springfield “Republican” says of the Sultan's Balkans dilemma:—

Abdul of Turkey “is in a position such as no ruler would covet. His mixed population of Mohammedans and Christians in European Turkey makes an insoluble mass. Reforms demanded for the Christians, and literally forced upon the Sultan by Russia and Austria, inflame his Mohammedan subjects to revolt. The Albanians are a people honestly devoted, on account of religion, to the Turkish government, and it must be extremely repugnant to the Ottoman regime to impose on them obnoxious laws in order to placate the Macedonian Christians, who never will be content until they break away entirely from the Turkish yoke. Yet, while the situation has elements that seem destined to destroy the Turkish empire in Europe sooner or later, the undoubted determination of Russia and Austria to postpone the final debacle, if possible, operates as a fire extinguisher upon inflammable materials in the Balkans. The role of the Sultan, however, is not a happy one in any event. No other European ruler has so difficult a post to fill as Abdul Hamid these days.”

THE OXFORD BIBLE.

The “Caxton Magazine” gives this interesting information regarding the tremendous scale which the manufacture of the Oxford Bible has now attained:—

“The Bible publications of the Oxford University Press have been issued for three hundred years, and can be published in one hundred and fifty languages and dialects. Every year six hundred tons of paper are used for this purpose alone. Orders for one hundred thousand Bibles are quite common, and the supply of printed sheets is so great that an order for half a million copies can be readily filled. On an average, from thirty to forty Bibles are furnished every minute, and this number can readily be

doubled. There are no fewer than one hundred and ten different editions of the Oxford Bibles in English, varying from the magnificent folio edition for pulpit use to the “brilliant” Bible, the smallest edition of the Scriptures in the world. Of the Revised Version, fourteen editions are published. More than a million copies of the revised New Testament had been ordered before the day of publication in May of 1881, and it is claimed that the workmen of the establishment refused a bribe of some four thousand pounds to furnish a copy of the book before the day of issue. At the banquet held at the four hundredth celebration of the beginning of the art of printing in England by Caxton, Gladstone took into his hands and exhibited to those present a copy of the Bible which had been printed and bound entirely since midnight of the preceding day. The preparation of the “India paper” used by the Oxford University Press is a business secret of great value. Although frequently imitated, it has never been equalled. The largest folio Bible printed in Oxford measures twelve by nineteen inches, and no erratum has as yet been found in it. The “Brilliant Text Bible” measures 3¾ by 2½ inches and is ⅜ of an inch thick, and bound weighs less than three ounces. In the seventeen years since the Press has been under the management of Horace Hart, the number of employees has increased from two hundred and seventy-eight to six hundred and fifty.

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Printed and published by the ECHO PUBLISHING COMPANY, LTD., 14, 16, and 18 Best St., North Fitzroy, and registered as a newspaper in Victoria.